/13 cont./

231 Domestic animals. In a description of the Indian house
825 its animal fellow-lodgers must not be passed over. A genuine Indian still-life is inconceivable without them. The naïve joy of primitive man in animals and their behavior is expressed in his care for them. He considers the animal as
[81] his equal. The feeling of solidarity, indeed, of relation-
[538] ship with the animal world, which expresses itself in tribal tales and a rich treasury of animal fables, is a principal characteristic trait of the Indian national-spirit. This at the same time explains the often stressed contradiction that the savage Indian, in spite of his astonishing ability to tame the wild, timid animals of his country, has never brought this to the actual breeding of domestic animals in our sense. The animals are captured young and reared, but only to please themselves, for entertainment, out of joy in associating with them, not in order to make them useful. Therefore they
235 are not mated. Even the domestic chicken, which the
171 Araguaia tribes have had for a long time in a domesticated
[262] state and which multiplies in great numbers, is not, as a member of the household, /14/ used for food, nor are its
[939] eggs (1). In recent times, however, it serves as a trade item

[013]

1. Im Thurn, Among the Indians of Guyana /Guiana/, p. 265, reports the same thing.

in the trade with the commercial travelers, who sell the poultry in the first settlements of the province of Pará at a great profit.

231 Of the imported domestic animals, dogs and cats are already widespread. On the other hand, the pig is absent, but, in contrast, it is raised and traded by preference by the Kayapo tribes.

235 A large Šambioa village is always at the same time a kind
825 of menagerie. The bird kingdom is most noticeable. The largest and most colorful birds are made use of, at least insofar as they must give up their feathers for feather ornaments.

/14 cont./

735 875 The proud araras perch on the roofs everywhere as constantly alert watchmen, greeting the stranger from afar with their deafening shrieks. The large, dark hyacinth-blue Macrocercus hyacinthinus is characteristic of the ornis of the Araguaia and always represented, furthermore the blue-yellow M. macao, as well as, although rarer, the scarlet M. militaris. Of course, the smaller green species of parrots at all possible age levels are also present.

Ornamental feathers are also provided for them by the herons and storks, as well as by the gleaming white Ardea egretta, the majestic, black-headed giant stork Mycteria jabiru, and the roseate spoonbill (A. cochlearis).

In addition one sees in the most colorful confusion the various species of ducks, grebes, boatbills, ostriches, curassows, etc.

Many of these birds are artificially adorned. Those with white feathers parade about in red paint; small feather tassels are tied to the wings of others (2).

[232]

2. The Karaya also know how to change the color of the birds artificially, in particular making the feathers become yellow-colored. No details concerning the method used for this, however, could be learned.

231 The mammals captured young become extremely tame. They are either suckled by dogs, or the women themselves take them to their breasts. The commonest types of monkeys are Ateles, Cebus, and Hapale species, of rodents capybaras and agoutis. The peccary takes the place of the domestic swine. In the fourth Šambioa village we even saw a full-grown tapir wandering about.

Finally, of the reptiles there are tortoises, lizards, and young alligators. The latter, tied with a cord around the body, lie in the warm pools of the praias.

/244 cont./

527 Regular harvest festivals probably do not take place; the time of the ripening of the food plants, that is to say, the time when they have a great deal to eat, is their chief festival time, however.

B. The Acquisition of Animal Food.

433 The acquisition of animal food is as yet limited to the appropriative form; the Indians have not arrived at animal breeding.

231 To be sure, they keep a great many animals in their
825 houses, but do not use them for food, nor do they mate them,
[262] but rather, after loss, they catch young specimens again to tame these anew. This pleasure in animals arises from the belief that animals are related to man, are the same in essence; they believe that animals speak and act like human beings, only in a different form. And so they surround themselves with them, in
[235] order to divert themselves by their behavior. Only birds are kept for practical purposes, namely, as suppliers of feathers; they are repeatedly robbed of their feathers, which are then made into ornaments. Tamed quadrupeds, as well as chickens, usually run around free; birds have their wings clipped or they are tied to a pole on the roof, in the house, or under a special protective
[438] roof (Plate 54, Ill. 1). Apparently there is a trade in birds, for several times I observed wandering Indians who carried little birds with them in small gourds, in order to sell them in other places.
/Plate 53 appears here./

231 /245/ Of such domestic animals, I observed the following:
[136] Of foreign, imported animals there were: chickens [(h)ănĭ(k)ĕ], pigs [(ī)šă(nĕ)], dogs (kjŏ̤lŏ̤ză̤), cats [(găh)ănlōĕnĕ]. These
[262] animals are not eaten; the Indians are not even acquainted with the eating of chicken eggs (hănĭkĕsī). Pigs are very rare; I saw only one large domestic pig, which was quite obviously kept only out of curiosity.

[TEXT CONTINUES ON P. 155]

/245 cont./

231 Of native animals, monkeys [kǎ.lōbǐ(dēr̆ŭ), klǎ̆ŏbǐ] were only very rarely encountered. I did not see any examples of the animals mentioned by Ehrenreich, capybara, agouti, peccary, 231 tapir, etc., in the villages of the Karajá. The bird world is 235 more abundantly represented. Of the araras the red arara (Macrocercus militaris) is preferred, whereas the hyacinth-blue arara (ǎndǎdōlǎ: M. hyacinthinus) and the blue-yellow one (bīzǎ: M. macao) were seen only rarely. Usually they stayed on the roofs of the houses. Small green parrots (bōlŏ̆bĕdŏ - parakeets; dōlǎ) were more frequently encountered, mostly as the property of young girls who carried them around sitting on their heads and let them drink from their hands out of small mussel shells. The caracara [ǐ(h)ī(ŏ)lĕ, īlǎ], a predatory bird, was seen only occasionally. Its feathers were apparently little used. It is probably kept in the houses because it plays a certain role in the legends. Very sporadically I saw a young ostrich [kŭsǎ(hǎ)wĕ, nāŭĕkĭĕ], a small water bird, and a young, tame mutum (kŭlĭtĭ), around whose legs had been crocheted small red calf-bands. I did not see the other birds mentioned by Ehrenreich, white heron, roseate spoonbill, and jabiru, tamed among the Karajá. Nor did I observe or learn that small feather tassels are tied into the wings of birds, or that their feathers were artificially changed in color.

231 Of reptiles and other animals I came across small turtles, which were kept by girls in small gourd shells filled with water, lizards (so-called chameleons: kū(ū)lǎ), which, generally with white down feathers glued on, were carried by the women on the head or shoulders, and, finally, young crocodiles [kǎb(ŏ)lō.č] about 20 centimeters long, which lay in the shallow puddles on the edge of the sandbanks, tied to the string of a stick planted vertically into the sand; little children would come running, take out the stick, and let the animals walk and swim on the tautly stretched string.

262 These animals kept in the village are never eaten; in order 222 to obtain their meat food, the Indians are much more dependent [225] on gathering and hunting. They gather turtles and turtle eggs, ostrich eggs, and honey.

Of turtles, the tracajá (kōdŭ) and its eggs (kōdŭzĭ) are for the most part scorned; only older people eat them. The laying time is August to early September; the nest contains about 16 eggs.

5: Krause--161 E-5 (1908) 1911 SP9 Caraja SP9

Plate 54

1. Bird cage.

2. Bird trap.

3. Fish net made of embira.

235 417 ● 203

/281 cont./

412 Brazilian inhabitants, to be noted. This shows us how tenaciously
178 the Karajá cling to their nationality, in spite of long association with their civilized neighbors.

311 C. The exploitation of the natural kingdom varies in intensity; the mineral kingdom is exploited least, the vegetable kingdom, which can, of course offer the Indian the most abundant resources, the most.

135 The mineral kingdom is as yet little utilized. Stones are rare in the alluvial valley of the Araguaya; at most there is small rubble on a few sandbanks; otherwise fine sand covers the river valley. On the steep vertical banks there is canga, a ferrous sandstone which cannot be utilized except perhaps in larger pieces which, with plaiting around them, serve as anchors for turtle tackle. Stones are found only north of the Tapirapé, and all of the few stone implements that were present came from there.

317 More frequently used is the gray clay which is embedded in
323 narrow layers in the sandstone of the high banks. It is used for pottery. This art, however, in its technique and form, is still very primitive; ornamentation is entirely lacking. The vessels are shaped according to their practical use; they are made by
562 the women. Apparently the women are more practical and less artistically endowed than the men, for we find everywhere that the things made by the women are simple and practical, those by the men, by contrast, show pleasing forms and ornamentation.

317 Earths are also but little utilized as colors.

237 The animal kingdom is utilized somewhat more intensively for technical purposes by the Indians. Bones and teeth of mammals are worked into tools and ornaments; mussel shells serve as implements. The bird kingdom is most abundantly drawn upon: their brilliant feathers are used for magnificent ornaments such as
● 235 scarcely any other Indian tribe displays in this abundance. In order to have the material for this always at hand, the Indians keep young birds, taken from the nest, tamed in their huts in order to
237 pluck them from time to time. The wax of bees plays an important role as gluing material.

/359 cont./

235 Of tame animals I found among the Šavajé:

Chickens, which were gladly sold to me, but were not eaten by them; vultures, spoonbills, and parakeets sat tethered on the supply racks in front of the houses; vultures in large numbers squatted on the ground near the wall posts in the houses. Araras were totally absent. Instead, a huge white eagle sat tied to a low cross-bar behind the chief's house (Pl. 30, Ill. 2).

264 The women ate even in my presence. Only the girl who traveled back to the Karajá with us ate turned away from us on the trip, and only when she thought she was not being observed.

252 The hearth, as mentioned above, lies in the circular structures of the houses, on both sides of the entrance. As among the Karajá, it consists of the tips of three termite hills or of three clay shards. Roasting is done on grills (Pl. 61, Ill. 1).

[412]

415 The cooking vessels are identical with those of the Karajá.
412 The manioc grater (wõlãnãkiã; in the women's language, kõlãnãkiẽ) and the rod-sieves (brẽdjẽ) have the same shape and construction as those of the Karajá. For stirring, an oar-shaped spoon (nãlĩhĩ; Ill. 193) is used. For everything else, see the Karajá!

Ill. 193 a, b. Stirring spoon. (b from the side).

[184]

249 The luxury item is tobacco, which is cultivated in a considerably better variety among the Šavajé than among the Karajá. The latter buy large quantities of it from the former, even cuttings, so that they will be able to grow this better variety themselves at home. Tobacco (kõtĩ) is stored plaited into three-part braids (Ill. 194) and is carried in plaited bags or such

[438]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

clubs and lances, various kinds of clay pots and pans and 353
gourd-shell vessels occupy the corners of the hut.

A short distance from the encampment is the "Casa do 346
Bicho," or medicine hut; or better yet, the Demon Hut. It
is roofed and closed in on three sides only. The side facing
away from the village is always left entirely open. The [562]
women of the tribe are not allowed to go near this hut, or
to look into it. In front of two Sambiõa villages, two dead 825
kingfishers were secured to the top of a high pole, for the
purpose, probably, of keeping away the demons.

The Karayá have a few domestic, or domesticated crea- 231
tures. These are considered members of the family, and live 825
in and out of the family hut, and on equal terms generally
with the people. These children of Nature are evidently lovers
of Nature, and their mode of life can scarcely be conceived
of without these creatures. The way they treat them in-
dicates the idea they entertain regarding them and their do-
ings—that they look upon them as their companions and
equals. The feeling of companionship—even of relationship— [538]
with the animal world, is characteristic of the Karayá, and
is evidenced by the way the animals are spoken of in their
tribal legends, and by the fact that they have quite a treas-
ury of animal fables. Although these people are successful 231
in taming wild creatures, they have never made any economic
use of them as have the civilized people. They are captured
while still young, and reared, but for no purpose, in most
cases, other than to be kept as pets and esteemed members
of the families of their captors, where their presence seems
to give much pleasure. They are seldom thought of as regards
any material benefits they may confer. The only economic [237]
use that is made of any of these creatures, is of those that have
bright-colored plumage, which is used in the making of the
many feathered adornments that are so much admired by
these primitive people. Nor are these animals permitted to
multiply themselves, if this can be avoided. Some poultry 235
is kept, which was obtained originally from the "civilized" [197]
Brazilians, and these, of course, multiply rapidly. But even

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

But even
235 these birds are regarded as members of the family, and no
[062] use is made of their flesh, nor even of their eggs. In recent
[137] years, however, the savages have begun to use them as an
231 article of trade with passing canoes. The most important domestic animals possessed by the Karayá besides fowls, are dogs and cats, which are widely distributed. They have no pigs. This animal is raised by the Kaiapó tribe, who obtained it originally from the civilized people, and use it as an article of trade. A veritable menagerie, in which the various bird families figure prominently, may always be seen around the largest Sambiða villages. Many proud, magnificently plumaged, and ever-watchful macaws are always seen clinging to the tops of bare poles near the huts like watchers in their towers, or roosting on the roof of the hut; and if anything strange should approach, be it man or beast, they give warning in deafening screams—especially when civilized men—men wearing clothes—appear. Dogs, also, where they have such, bark fiercely when civilized men appear. This kind of man seems so extraordinary to them. Our dogs, in turn, make a fearful fuss when they see savage men for the first time—not only because of their exceedingly strange appearance, but also because of their odor.

235 Other birds kept by the Karayá in order to get their feathers to make ornaments, are the military bird, small storks, black-headed giant storks, cranes, the glittering white ardea, the beautiful, pink-feathered spoon bill, various wild ducks such as the canoe beak, rheas, or emus, which are the South American ostrich, and wild chickens. Birds that do not become so much attached to the family that they would not fly away, are held captive by having their wings clipped, or a few feathers plucked out. Many of these birds are decorated artificially. Those having white feathers are dyed red, while others have small bunches of bright feathers attached to their wings.

232 Some of the Brazilian Indians have a curious art by which they make nature change the color of the feathers of many of their captive birds. They jerk out the feathers they wish